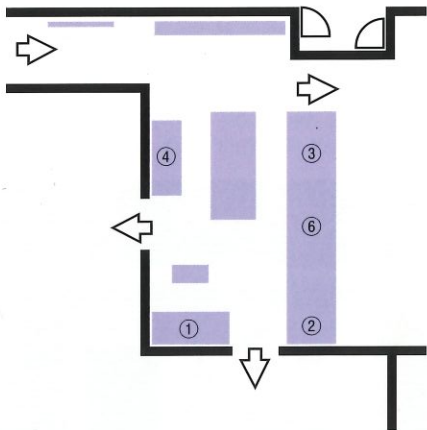


Gallery Three - 1

Early Modern Japan and the International Community 16th - 19th Century



Early Modern Japan is often labeled “closed country”, but it was not isolated from the East Asian world. While Japan did not have formal political relations with China, it engaged in trade with both China and the Netherlands via Nagasaki. Political relations with Joseon (Korea) and the Ryukyu (Okinawa) were facilitated by the domains of Tsushima and Satsuma respectively, while Matsumae Domain likewise facilitated trade relations with the Ainu in the north. People, goods, and information passed back and forth through these four openings, connecting Early Modern Japan to the international community beyond its borders.

Welcome to the lives and culture of people who lived during Japan’s Early Modern period (late 1500s to mid 1800s). These centuries are also known as the Edo period because they coincide roughly with the ruling government of the Tokugawa Shogunate, which had its headquarters, or bakufu, in Edo (modern-day Tokyo). During the period, land was divided into territories defined by taxable agricultural output, or koku (“bushel”). The Shogunate assigned these territories to the heads of leading military families. If a territory were valued at 10,000 koku or above, the family head was labeled

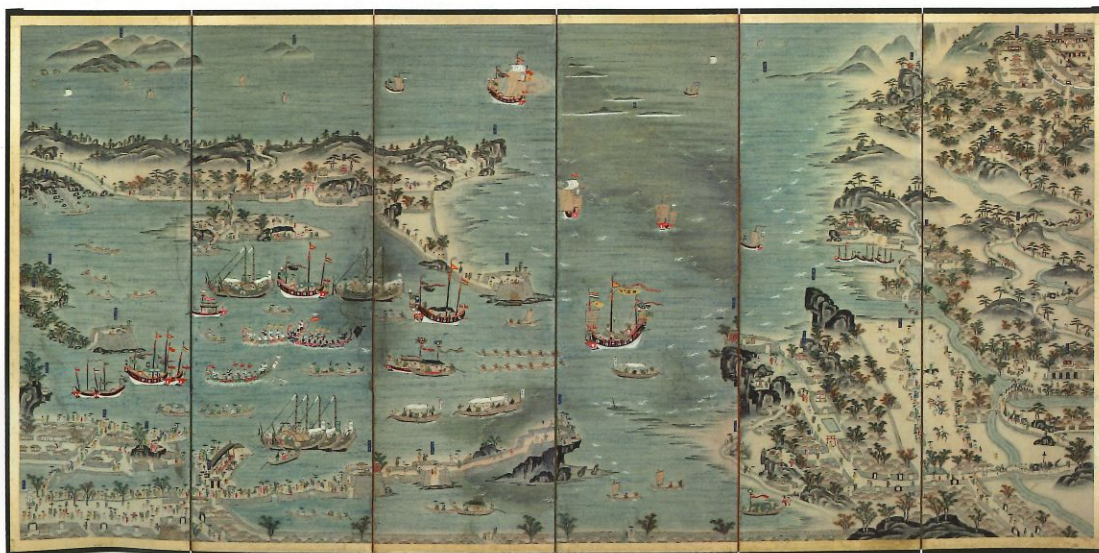
A daimyo (“great lord”). Independently of the Shogunate, these lordly rulers and the men who served them governed their designated territories, called hen (“domains”) by modern scholars, in a balanced political arrangement known as the bakuhan taisei (“Shogunate-Domain System”). For over two hundred years under this arrangement, there was no warfare on the Japanese archipelago and no wars against countries beyond its borders. While the Shogunate outlawed Christianity and restricted overseas trade, it by no means isolated itself from the rest of East Asia. In Nagasaki, it traded with people from the Netherlands and China. It also maintained mutually voluntary diplomatic relations with the Joseon government on the Korean peninsula, and mutually involuntary ones with the Ryukyu (modern-day Okinawa). It further allowed the Matsumae Domain to maintain trade relations with the Ainu in the north.



① ■ “Ainu Fishing Practices.” This painting depicts Ainu engaged in salmon fishing and scenes of trade between Ainu and Wajin (Japanese). 18th century. (Art Gallery of Southern Australia)



② An export porcelain figure of a carouser astride a barrel. Japan exported ceramics and lacquer ware as well as copper to the Netherlands. 17th-19th centuries.



③ ■ “Ryūkyūan Capital of Shuri.” This illustrated screen depicts Ryūkyūan ships returning from China to the bustling port of Shuri (modern-day Naha). Shuri’s urban capital, centered on the fortress of Chūzan (Shuri) Castle, extends out into the bay. 19th century. (Archival Museum, Faculty of Economics, Shiga University)



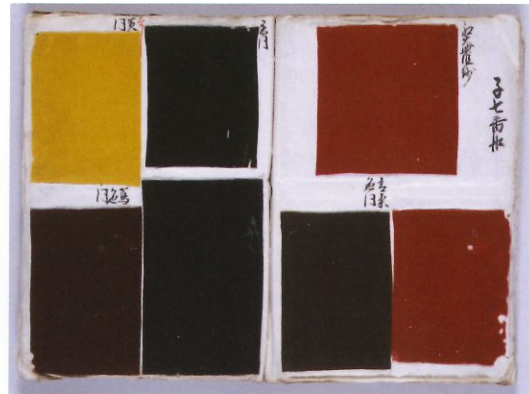
④ Relations with Korea
The Shogunate and the Korean Kingdom exchanged diplomatic missions.



⑤ View of "Early Modern Japan and the International Community"

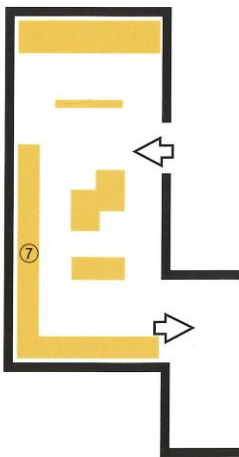
Foreign Relations via Four Gateways

⑥ A textile sample book (1840) contains pieces of textiles brought by a Chinese ship from Nanjing to Nagasaki. Trade was conducted based on these samples.



Early Modern Japan in Maps

A look at maps of Japan or the world that were produced during Japan's Early Modern period reveals the ways people at the time regarded the world and their country. While some approaches are strongly ideological and imaginative, others reflect legacies of traditional learning, while still others pursue accuracy through the use of field surveys and measurements. There was, in other words, not just one approach to mapping Japan and the world, but rather a diverse range of approaches that co-existed simultaneously. In time, however, a realistic understanding of Japan and the world spread widely, preparing the way for Modern Japan.

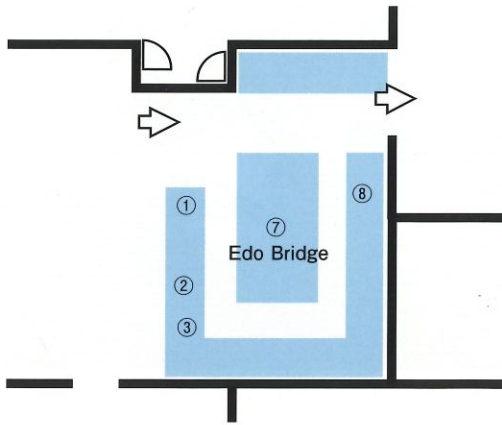


⑦ "Matteo Ricci's World Map," Revised Edition. This is one of the well-known world maps of the Edo period. Many maps were published during this period. Late 18th Century.

Gallery Three - 2

The Urban Age

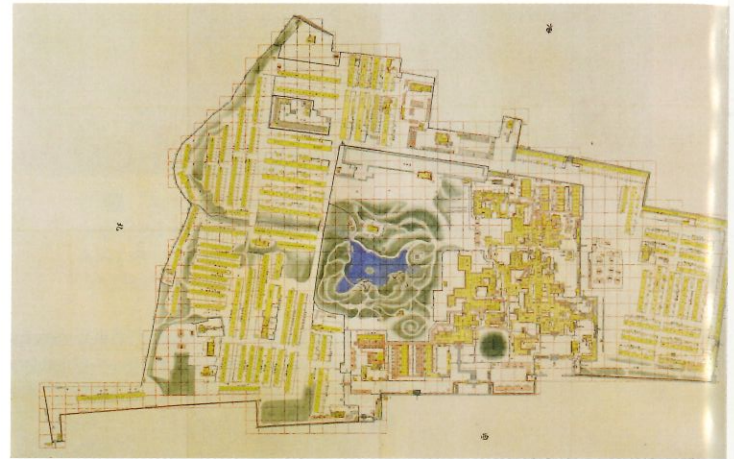
17th - 19th Century



Early Modern Japan was the greatest period of urban development in Japanese history prior to Japan's "modernization" in the late 1800s. Castle towns, designed and built to centralize a domain's political and economic activities, and regional towns, which fed on the expanding market for goods, both shared institutions and cultures in common that laid the foundations of many of Japan's modern cities. This section introduces Japan's greatest "castle town", Edo, a city whose population and scale were large even by global standards. It also examines the organization of urban society and the cultures that blossomed in Japan's Early Modern cities.



① ■ This plan of Edo Castle is centered on the Shogun's palace in the Honmaru (central bailey). It also depicts residences for high-ranking Shogunate officials and daimyo. Edo Castle was the heart of political power in Japan. *Late 18th-early 19th centuries.*



② ■ This is an illustrated map of the Hongō estate of the Kaga domain, on part of what is today the Hongō campus of the University of Tokyo. The estate was divided into two areas, one for the lord's palace and the other for his retainers. The lord's palace was at the center of the residential compound and was where the lord and his family lived and where matters of domain governance were conducted. *Ca. 1840-1845.* (Kanazawa Tamagawa Library)



③ ■ The Sensōji temple grounds attracted many visitors as one of Edo's leading leisure spots. The grounds centered on the temple's Kannon Hall and were home to a variety of large and small shrines, shops, teahouses, and theaters. *1852.*



④ This excavation site, a subsistence layer that burned in the 1772 Meiwa fire, revealed stone gutters and wooden gutter channels, as well as an earthen storehouse. There were also other remains, including buildings, toilets, and earthenware bowls to bury placentas. (Photo courtesy of Chuo City Board of Education)



⑤Clothing, especially formal wear, serves to distinguish the wearer's role in society and place in the social hierarchy. This is a samurai woman's kimono from the 19th century.



⑥*Gannin Bōzu* (mendicant monks) accepted alms for the sutra recitations as well as Sumiyoshi dances and ablutions that they performed in the streets. They were recognized by the Shogunate, which exercised its authority over them through the group's religious headquarters, the Kuramadera temple in Kyoto.



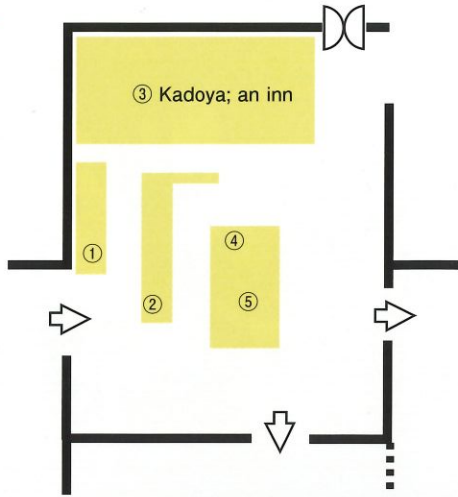
⑦This is the 1/60 scale model of the southern area of Nihonbashi and Edobashi. Located in the center of Edo, this area encouraged its development as both a freight and passenger dock and marketplace with storehouses. There were also theaters, simple vendors' stalls, and teahouses. In addition, different professions are also represented by figurines. 18th-19th centuries.

Urban Light and Shadow

⑧With its dense population and growing economy, metropolitan Edo witnessed the blossoming of a rich urban culture that included literary, theatrical, and visual arts. Kabuki, sumo, vacation spots, and the like were depicted in colorful woodblock prints that lined the shelves of illustrated book shops. Several forms of popular entertainment also flourished in and around the city, including witty handiwork and some of the best acrobats in the world.



Gallery Three - 3



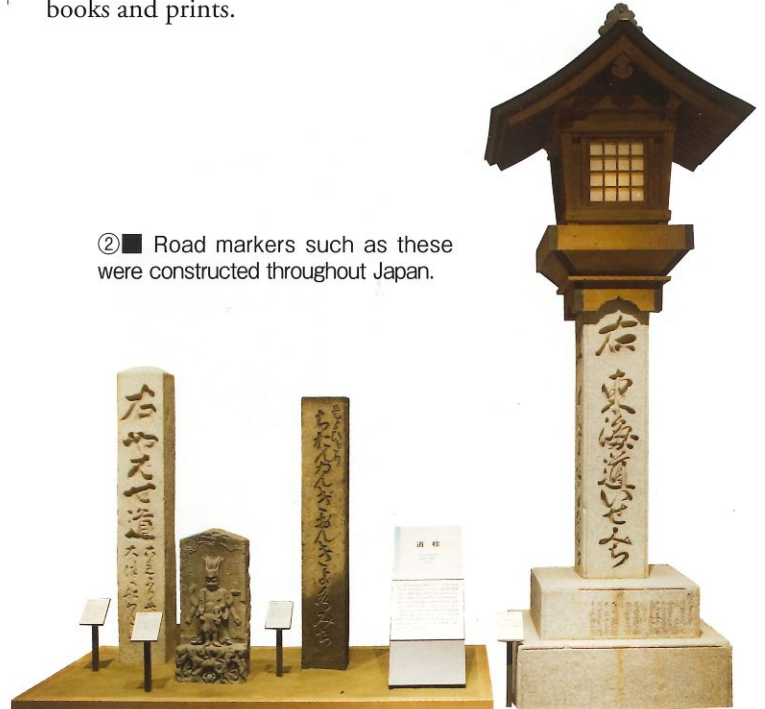
① As common folk began to travel more, ingenious travel accessories were introduced.

The Flow of People and Goods

17th - 19th Century

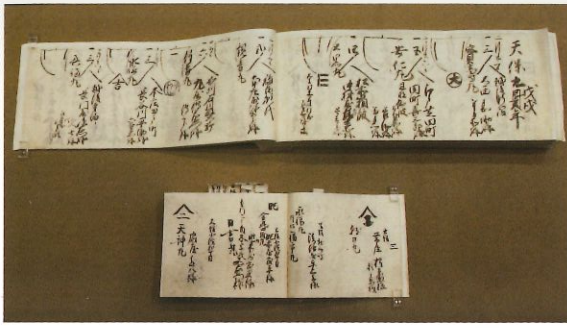
As regional castle towns arose and attracted great numbers of people, agricultural and other commercial goods flowed between regions like never before. By the late 17th century, improved eastward and westward shipping lanes made it possible to transport mass quantities of goods between Edo and Osaka and distant regions, while rising agricultural productivity and improved transportation contributed to heightened travel by common folk. While common folk needed a reason or occasion to travel (e.g. pilgrimage to shrine or temple), they were also increasingly drawn to travel by the publication of travel-related books and prints.

② Road markers such as these were constructed throughout Japan.



③ This is a partial reproduction of the Kadoya, a Japanese inn, located in Mukumoto post station, in modern-day Mie prefecture.





④ This log was kept by a shipping agent in the port district, recording such events as the entry of his customers' ships into the harbor. It was left in an old house on Tobishima Island, Sakata City, Yamagata prefecture. 18th century.

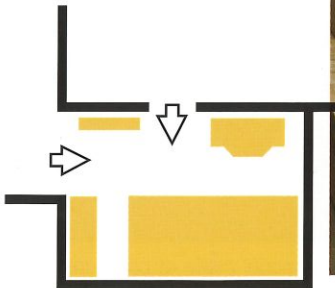


⑤ Kitamae ships, like a one in back, linked the Ezo Lands and the Kyoto-Osaka region. Coastal vessels like this were used for long-distance shipping. River boats, like the one in front, were used as carriers along the Mogami River.

Historical Guideposts

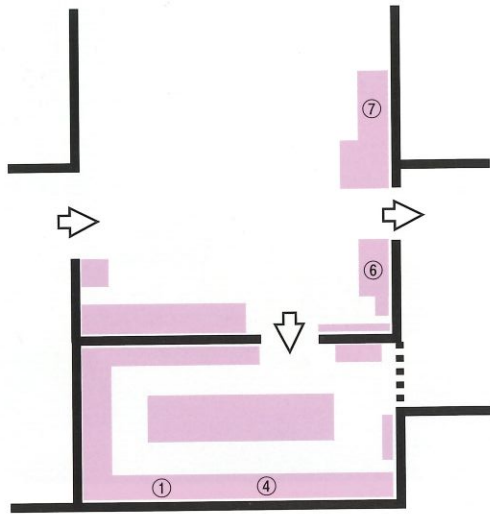
Rekihaku School

Both the American officer Commodore Perry and German archaeologist Heinrich Schliemann were surprised by the high level of basic literacy among men and women in mid-19th century Japan. Private elementary school, or schools for writing, had quickly multiplied from the late 1800s, giving both men and women the opportunity to learn basic skills in reading and writing. At the start of the 19th century, any given neighborhood in Edo had two or three writing teachers, a third of which are believed to have been women. Widespread primary education as a result of private elementary school and the like prepared the way for the creation of Japan's modern educational system in the Meiji period.



⑥ Rekihaku School
This is a hands-on learning area with a multi-media gallery.

Gallery Three - 4



① These annual cocoon samples are used to improve silk-worm raising techniques in order to produce better silk. The samples are from 1792 to 1981. (Private collection)



③ "Antique Fancier's Scrapbooks" contains copies of ancient documents and treasures including items that had been stored in Shōsōin at Tōdai-ji temple. The Yosida family, a wealthy merchant family in Settsu, compiled these scrapbooks. By the 19th century, interest grew in national and local history throughout Japan. 19th century.

A Village Perspective on Modern Japan 18th - 19th Century

Beginning in the late 18th century, villages used their day to day experience to develop technologies that increased productivity and which created time for leisure in their lives. Children were now expected to be educated and the number of private elementary schools grew in both urban and rural areas. Urban print culture also spread, helping to disseminate information. On the other hand, the gap between poor and rich widened. The confluence of these developments and a growing concern over foreign powers contributed to ideologies that were critical of the government and to questions about one's own culture and history, engendering movements that gave birth to the inventors of Modern Japan.



② Entrance to "A Village Perspective on 'Modern Japan.'" A look at drawings depicting scenes of villages and "The Four Seasons of Agriculture" reveals the lives of villages at that time.



④ An anatomical model made of paper can be taken apart and the internal organs removed. By the first half of the 19th century, knowledge gained from "The New Book of Anatomy" slowly entered villages. 1822. (Private collection)



⑤ Hirata Atsutane, self-portrait. Around the time when the international relations between Japan and Russia became tense, the influence from Motoori Norinaga led Hirata Atsutane (1776-1843) to study Japanese classics (*Kodō-gaku*). His teachings developed into a thought movement that greatly influenced leaders in towns and villages. 1840.



⑥ ■ *Yumeno Ukihashi*, Illustrated Scroll Showing Peasants Collective Actions, depicts different parts of the protest held in 1841 against the replacement of the daimyo of the Shōnai domain. The peasants organized direct appeals to the Shogunate and staged mass rallies within the domain. 1843. (Chidō Museum)

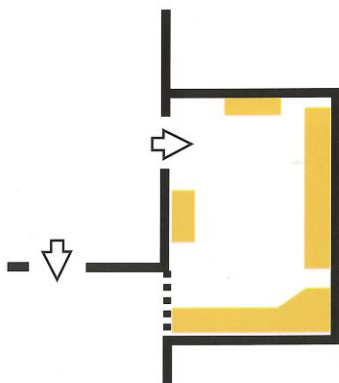


⑦ This "Chronicles of a Castaway" (manuscript) was written by Hamada Hikoziō (aka Joseph Hiko; 1837-1897) who had the misfortune of being shipwrecked, but was saved from drowning by a passing American ship. After studying in the U.S., he returned to Japan as an interpreter to improve diplomatic ties. Later, Hikoziō published a newspaper about information from overseas. 1864.

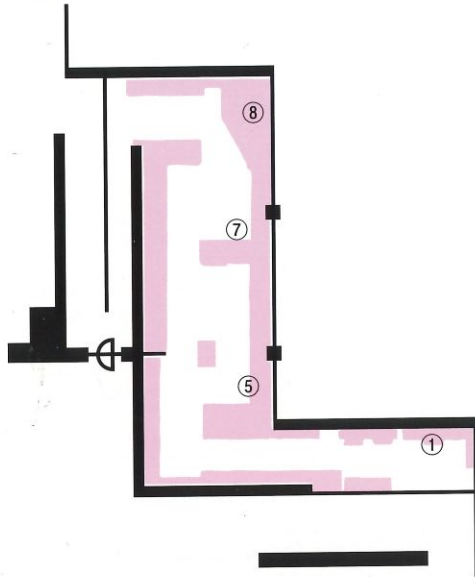
The Knowledge of Common Folk

Early Modern Japan in the Rekihaku Collections

This changing gallery presents the Rekihaku collections several times a year. There is always something new to see whenever you visit the museum.



Gallery Four - 1



The folklore of food culture, performing arts, annual events and the decorative arts, which is intimately related to local cultures and seasonal events, has frequently been utilized as an innovative resource in promoting culture and tourism. Advertising by magazines and department stores that suggests new lifestyles and their resulting popularity and competition by local governments to develop tourism have played a large role in this regard. Folkways that are no longer limited to a single season or locality are being transformed into various new products with added value, and they have become an intimate part of our everyday lives.



Development and Landscape

⑤ Changes through Tourism Development at World Heritage Sites: the Shirakami Mountains, Yakushima Island, Gokayama and Shirakawa-go Villages
Designation as a World Heritage site promotes the preservation of natural and cultural landscapes but often brings significant changes to the lives and cultures of local communities.

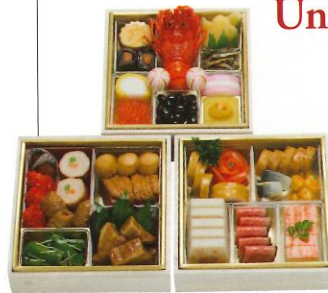
A Focus on "Folklore"

Gallery 4, titled "Folk Cultures of the Japanese Archipelago," introduces the development and preservation of folk culture in modern times.

Folklore is born out of everyday life experience and constitutes the cultures that have been transmitted to the people of the Japanese islands. It is a continuous link that ties the distant past to the present. Repeated in myriad variations of everyday life, folkways flow gently onward from the past into the future. Carefully observing the cultures that the people residing in the Japanese archipelago have built up over time amounts to gazing down and recognizing where we stand today. Such an observation allows us at the same time to peer backward at the footsteps that lead into our past and also provides us an opportunity to consider our future course.

We hope to provide visitors to the museum the opportunity to learn how the daily lives of people from each region of the Japanese archipelago have been conducted and also to comprehend these ways of life, which have paralleled and been intricately linked to the continent, by examining forms of contemporary folklore, our anxieties as well as hopes and prayers regarding the natural world, and the framework of our lives.

Universalizing Folklore



① Special New Year's dishes (*Osechi*) at a department store (miniature)
Osechi, typical festive dishes for the New Year, have also changed significantly over time.



② A pyramid of *Shisā* amulets on a revolving platter by Atelier Umikaji
Embodiments of *Shisā*, imaginary village guardians, presenting local Okinawan dishes.

③ Bookends by KAIZAWA Toru (left)
④ Wrist watch by FUJITO Kouhei (right)
Original works by contemporary Ainu artists using traditional techniques.



Large-scale development has altered the landscape of Japan. The folk cultures that were once practiced within such landscapes have also changed, and at times disappeared. In that process, the value of folkways may be rediscovered in light of new political and economic goals. On occasion changes arise out of the pursuit of a greater “air of authenticity.” Additionally, some folkways are refashioned and transformed in the process of trying to preserve natural resources or cultural assets. Fixing our attention here on the landscape, we hope to demonstrate the ways in which folklore exists in relationship to development and preservation.



⑥ Formation of Specific Images of Okinawa
Since the end of World War II, the development of tourism in Okinawa has encouraged people to associate the island with specific images, such as healthy long life and blue ocean.



⑦ Changes in the Family
The display depicts the life of typical modern Japanese people from dating to marriage, pregnancy, child rearing, and education.

A Portrait of the Contemporary Family

In the course of modernization, family size decreased and the number of nuclear families and single-person homes increased. Individualized lifestyles have thus permeated the home. Increasingly, the knowledge required for our lives came to be acquired from manuals or the Internet rather than our parents and other kinship. Additionally, as salaried employees in a household have become the majority, the home has become more and more a place which consumes external services.



⑧ “Ideal Body” Display
Many health care products, cosmetics and their advertisements encourage us to change and restructure of views to our bodies.

The Establishment of Japanese Folklore Studies

In the great transformation of lifestyles and the living environment of the people that resulted from modernization following the Meiji Restoration, folklore came to be seen as a suitable object of study, and Folklore Studies was established as a scholarly pursuit. The results of these trends and consciousness of the issues still provide stimulus to contemporary Folklore Studies, and lively debates of those issues continue to be carried out today. Here we introduce scenes of researchers at work in the early days of Folklore Studies and review their methods, delving into the question of how their survey methodology and research on folklore grew into a scholarly pursuit.

⑨ Introduction of Early Folklore Researchers
YANAGIDA Kunio and ORIKUCHI Shinobu are introduced as researchers who established Folklore Studies in modern Japan.



Gallery Four - 2



Anxiety and Prayer

Threats from the natural world such as earthquakes and typhoons, and the inevitability of illness and death constantly imperil human life. People have prayed to Shintō and Buddhist deities, the spirits of their ancestors, and various other spirits in seeking the blessings of nature and hoping for a healthy life and repose after death. They have held festivals and special events as well. Here we address this anxiety and the hopes, prayers and magic used to overcome this anxiety. We likewise examine the strange creatures invented by the human mind in order to contemplate the richly imaginative world of folklore.



③ *Shichi* festivals on Iriomotejima Island, portable ornamental towers with banners (*hatagashira*) and dragon boat

② *Reproduction of Shichi* festivals on Iriomotejima Island, Yaeyama Region, Okinawa Prefecture
This is a festival to celebrate the rice harvest in the Yaeyama Region in lunar September. Following the example of China, a dragon boat race is held to welcome the God of Wealth from the spirit world beyond the ocean.



① The stage for the *Kōjinkagura* performance at Hiba
In this region, a ritual of *Ōkagura* performance is held in worship of *Kōjin* once every 17 or 33 years.



④ *Abare matsuri* (rampage festival) at Ushitsu
In this festival, portable shrines are handled wildly; some are thrown into the ocean or river while others go into the fire. This action is believed to protect people from evils such as epidemics.

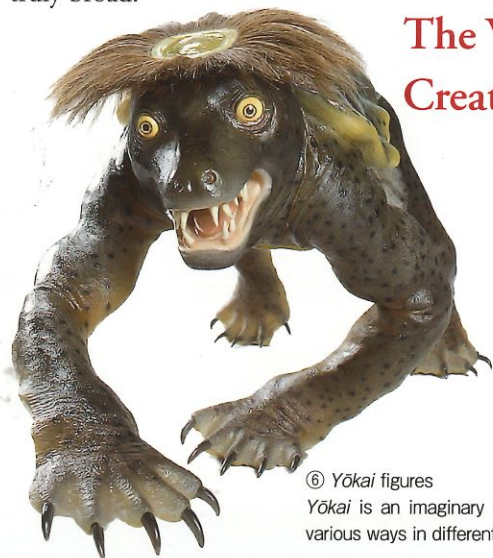
The Annual Life Cycle and Festivals

On New Year's Eve many people nowadays spend the night with family and friends, staying up all night in order to greet the New Year. They then visit Shintō shrines and Buddhist temples and pray for good fortune in the coming year. They also pray for good health and relief from distress at summer festivals where portable shrines and floats are paraded through neighborhoods and villages, and although the content of these events varies according to the region, they are widely visible throughout Japan. Here we wish to consider the festivals and special events that are related to regional occupations and lifestyles and that reoccur within the annual cycle each year.



Supernatural entities that trigger mysterious phenomena are generally called *yōkai* in Japanese. The word *yōkai* came into common use only after the start of the Meiji period, and the term *bakemono* was normally used during the earlier Edo period. Many strange creatures—from *tengu* (goblins), *oni* (demons) and *kappa* (water sprites) to today's *kuchisake onna* (a woman with a slit-mouth)—have become popular over the years. They were not intended only to be terrifying; some of these characters were created as objects of amusement. The world of folktales, literary arts, paintings and performances, in which *yōkai* play an important role, is truly broad.

The World of Strange Creatures (*Yōkai*)



⑥ *Yōkai* figures
Yōkai is an imaginary being that has been represented in various ways in different media since before modern times.



⑦ *Maneki neko* (a beckoning cat)
 People have made positive efforts not only to prevent evil but also to bring happiness. For example, *Daruma* (a good-luck doll after Bodhidharma) and *Maneki neko* (a beckoning cat) have been created as symbols of happiness.



A Serene and Peaceful Life



⑧ *Oni-gyo-sama*, a guardian deity
 A giant doll is built on the boundary of the village to prevent outside evil from entering.



⑨ ■ Decorative horse made of rice dumplings (*dango*) to celebrate in August the birth of a boy.



⑩ Clay dolls (*Yabase ningyo*)
A baby's first *sekku* (seasonal festival) is known as *hatsuzekku*. In Japan, a set of *hina* dolls is displayed for girls' seasonal festival.

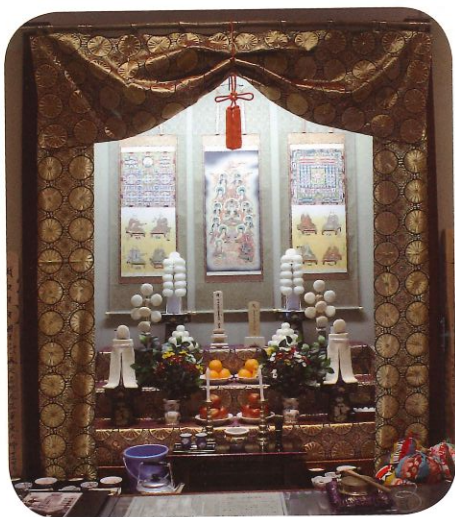


⑪ Portable altar and accessories for a Shinto wedding
This is a portable Shinto marriage altar introduced at the beginning of the 20th century.

Death remains even today one of the greatest causes of inexplicable anguish in human life. When faced with the death of loved ones or their own eventual demise, people tried to cope by relying on folk culture in confronting the inevitable. They saw death not simply as an ending and came to recognize the existence of an afterlife and the possibility of communicating with the dead—beliefs by which they were comforted. The folkloric worldview in regard to death has changed greatly today as a result of modernization.



⑫ Funeral procession: Iwabuchi District, Kushimoto Town, Wakayama Prefecture
A funeral procession is an important ritual, not only to carry a coffin but also to send the deceased off to the other world.

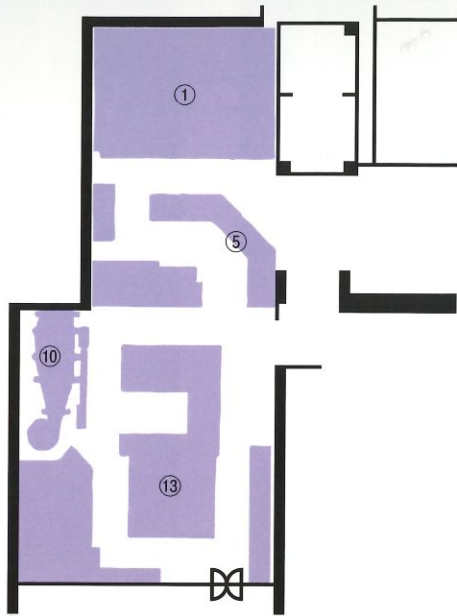


⑬ The altar for a fifty-year memorial rite on Sado Island
In the Sado Region, it is said that the souls of the deceased become the collective ancestor spirit after the memorial ceremonies concluded at the 50th anniversary of their death.

Confronting Death

⑭ Panel painting as a memorial offering for the repose of the dead (*Kuyo egaku*)
This is a panel painting offered at the temple to console the souls of the young deceased and wish them happiness after death.





② Altar for the Bon festival at the Ogata Residence in Kogoshio, Kesenuma City



④ Itinerant peddlers of patent medicine
After early-modern times, itinerant peddlers of patent medicines appeared in the Echigo "Toyama Prefecture", Echigo "Niigata Prefecture", and Yamato "Nara Prefecture", and peddled town to town all over Japan.

⑤ Potters from various parts of Japan: Mino ware, Hasami ware, Tsuboya ware, Mashiko ware
Since modern times, while automated pottery production has spread nationally, production of handmade pottery has continued in some pottery producing areas.

Life and *Waza*, Skills Informed by Accumulated Knowledge

Humans have long managed to carry on their daily lives by producing the material necessities of life. Sometimes, they have obtained those things that they could not produce themselves by transporting the food and the objects that they could make to consuming regions and bartering or selling them to make money. On the other hand, they have pursued everyday spiritual wellbeing and tranquility through rituals and special events. One can discover in the casual repetitions of everyday life the various devices that people have invented in pursuit of a better life.



① Fireside at the Ogata Residence: Kogoshio, Kesenuma City, Miyagi Prefecture
Inside the house, various Shintoist and Buddhist deities are enshrined, and a special altar is built for the Bon festival and the New Year.

Sites of Everyday Living

The home has been both a residential space and a site of production and worship. In the past people were born, grew up, lived together, and died there. Those who left home returned on special occasions or when they needed the support of their family. Even after death, one would be worshiped on a daily basis at the Buddhist altar in the home, and consciousness of the deceased would be kept alive in the home through annual events such as the Bon festival. Here we would like to have you feel concretely the spatial aspects of the home and to highlight those related to worship within it.



③ Chinkoro, Tottoko (figurines made from rice flour)



The objects (*mono*) produced by artisans often display a functionality suited to their locality. The natural environment, which is composed of such aspects as the climate, water, and soil, and the living environment, which is centered on food, clothing, and shelter, together comprise the regional character that is expressed in the form of these “objects.” In contrast, producing “decorativeness” (*kazari*), which is not linked to functionality, is also an important “technique” of the artisan. The functionality and decorativeness of these objects cannot be cut off from local customs and values, and together they have formed diverse folkways. In addition, these aspects of folklore were spread to other regions by those who sold them, contributing to the multifaceted complexity of those folkways.

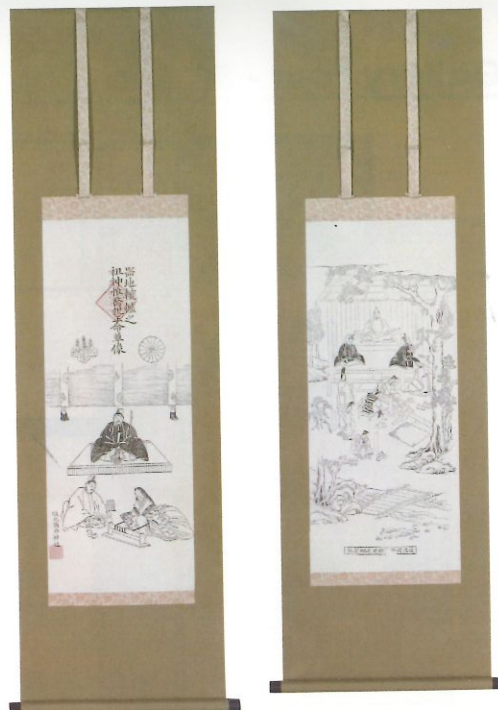
The World of Work



⑦ ■ Hanging scroll portrait of Shotoku Taishi
Prince Shotoku Taishi is worshipped as a god of artisans. This portrait of the prince was presented at the Taishi-ko festival. (Private collection)

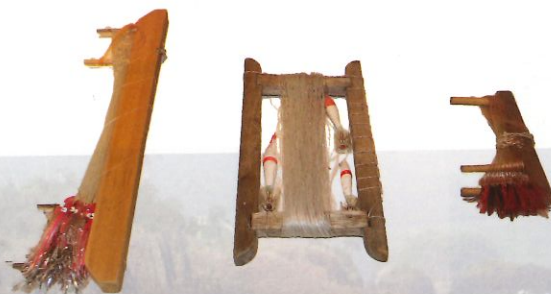


⑧ A hunter's clothing and gear
This is clothing of the mountain hunter called *matagi*. The jacket is made of the fur of a gazelle caught by the hunter.



⑥ Hanging scroll portrait of Prince Koretaka
Woodturners, craftsmen who use turning lathes to produce woodenware for bowls and trays, believed in Prince Koretaka as their god.

⑨ Fishing traps for yellowtails, squid, and mackerel: Kyotango City, Kyoto Prefecture
Various traps have been developed to capture different fishes.

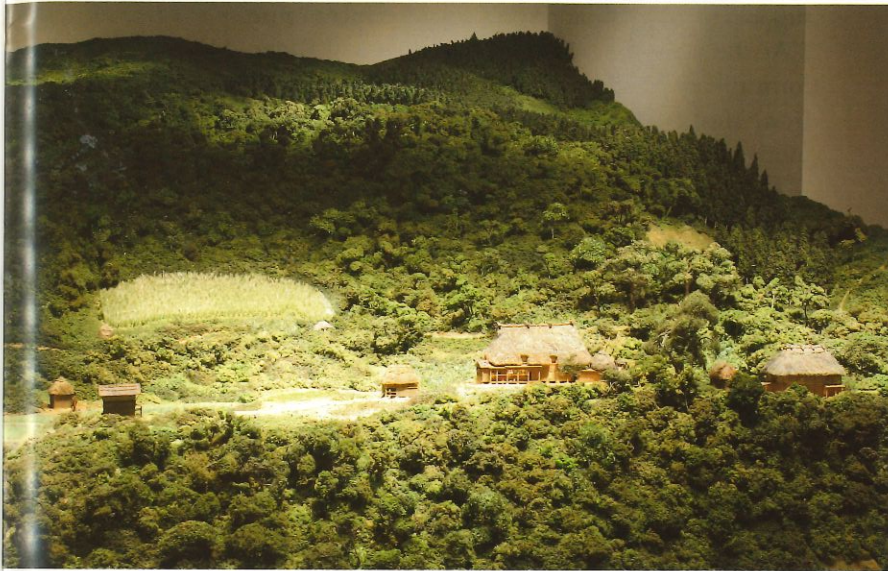


Work and Waza

In work and livelihoods that are directly linked to the natural world, people have been able to reap the bounty of nature through a rich store of knowledge accumulated over generations and the exercise of skills that are adapted to the natural world and that have been incorporated into their physical activities. We call the combination of this accumulated knowledge and these skills *waza*. Here we wish to call attention to the living environments of the sea, mountains and plains and consider what sort of restrictions and blessings these environments have brought to each way of life. Moreover, we hope to learn which types of *waza* humans have exercised when dealing with the natural world in order to overcome its restrictions and obtain the greatest blessing.



⑩ Ryuo-maru, a single pole and line *katsuo* (skipjack tuna) fishing boat
 Single pole and line *katsuo* (skipjack tuna) fishing is a traditional way to fish since early modern era. A school of skipjack tuna used to be detected by finding a flock of birds, and now most fishing boats are equipped with radar to find them.



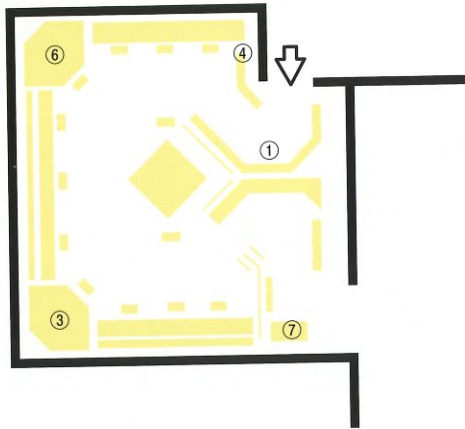
⑪ Burning for shifting cultivation: Hakusan City, Ishikawa Prefecture

⑫ Model of the surroundings of a *dezukuri* cottage used for *yakihata* agriculture at the foot of *Hakusan* in Ishikawa Prefecture
 This is a diorama that depicts *dezukuri*, cottages built to live in for one year or season in the mountains for efficient production activities.



⑬ Model of a village in Nishimonobe in Ōmi Province
 This diorama depicts an early summer day in Nishimonobe on the northern coast of Lake Biwa in the early 1980s, after rice fields had been improved and farm equipment such as tractors and transplanters had been introduced.

Gallery Five - 1



Gallery Five is organized around three themes and spans the period between the late 19th century, when Japan's modernization began in earnest, and the 1920s. It turns its gaze to the "civilization and enlightenment" movement that captured the imagination of the general public and the Meiji government, and on the silk and iron industries that were the engines of economic growth, under slogans such as *Shokusan Kōgyō* (Promoting Industry and Enterprise) and *Fukoku Kyōhei* (Wealthy Nation, Strong Military). It also addresses the Japanese development of Hokkaido and its impact on the indigenous Ainu. The gallery also includes a video exhibit highlighting the terror of the Great Kanto Earthquake of 1923, a treatment of consumer culture from the perspective of women, and a silent film in the mini-theatre.

① An image taken from *Kurofune Uraga raikō emaki* ("Picture Scroll of the American 'Black Ships' Arriving at Uraga Bay" in the 1850s). Here, a group of onlookers are taking in the infamous black ships next to a sign that reads "No Onlookers." Late 19th century. (Saitama Prefectural Museum)

Civilization and Enlightenment

19th Century

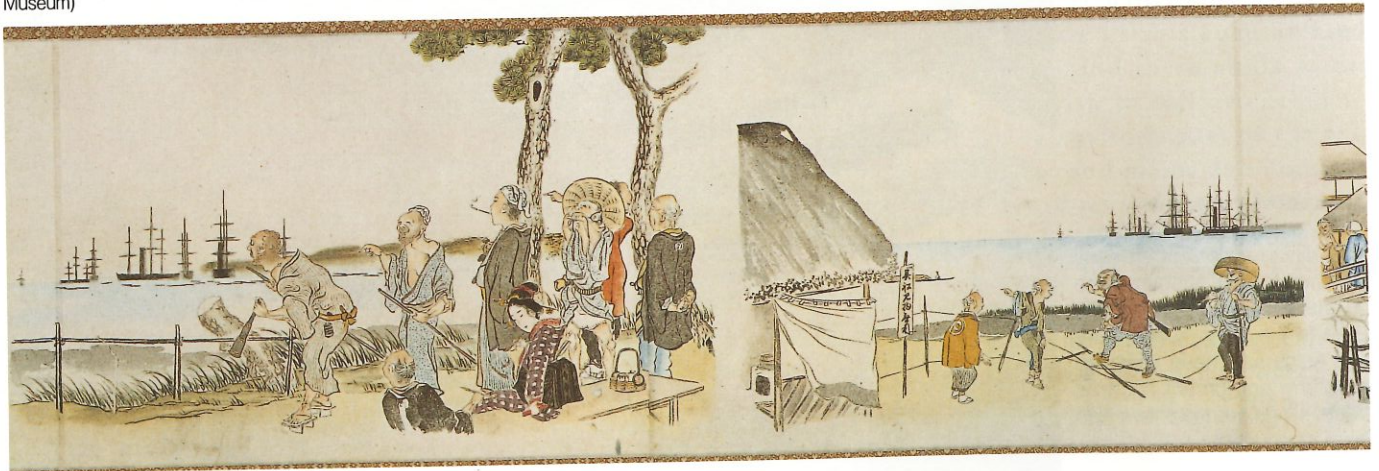
The "civilization and enlightenment" (*bunmei kaika*) movement in Japan was an experiment in major reform that, through the assumption of Western civilization, sought fundamentally to reinvent Japan as a modern society, not just culturally but politically and economically as well. For this reason, *bunmei kaika* took many forms, cutting across public and private, metropolis and provinces, alike. The strongest force behind civilization and enlightenment was the new Meiji government, and perhaps the best example, its efforts to implement a "modern" school system. The new government's announced goals of universal education for all classes of people, embodied in the Education Ordinance of 1872, met with wide resistance, but gave birth to primary schools nationwide. What made possible the realization of this education system were the individuals at the local level who lent their support to the civilization and enlightenment cause.

At the same time, a strong Freedom and Rights Movement, a form of "civilization and enlightenment from below," emerged from local study groups formed by ordinary citizens who were motivated by notions of liberty and equality.

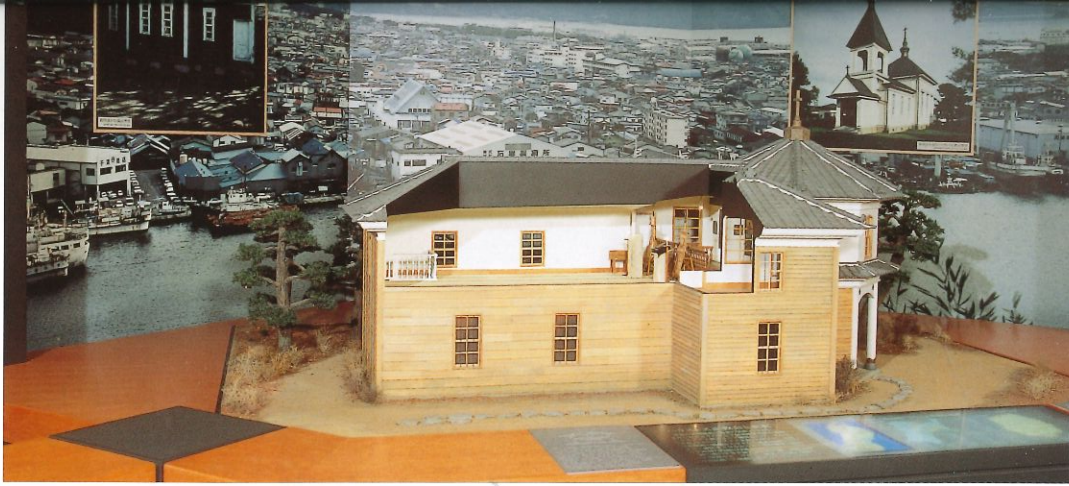
The rush to civilization and enlightenment was not, however, an entirely auspicious beginning for modern Japan. The rush to Westernization produced severe social dislocations and new inequalities, devastated traditional culture, and ignited a history of discrimination.



② One of many images of Commodore Perry contained in *Gasshūkoku suishi teitoku kōjōgaki*, a transcript of oral reports about dealings with the American naval officer. 19th century.



③The former Harisuto Russian Orthodox Church in Ishinomaki (scale model). Built in a port town, gateway to the interior, this church has become a symbol of the civilization and enlightenment period in northeastern Japan. *Miyagi Prefecture, 1880.*

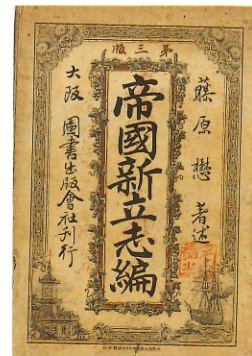
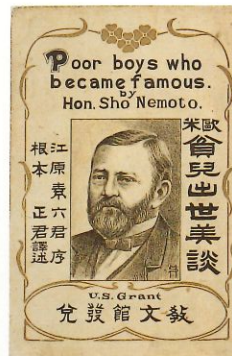


Change Everywhere

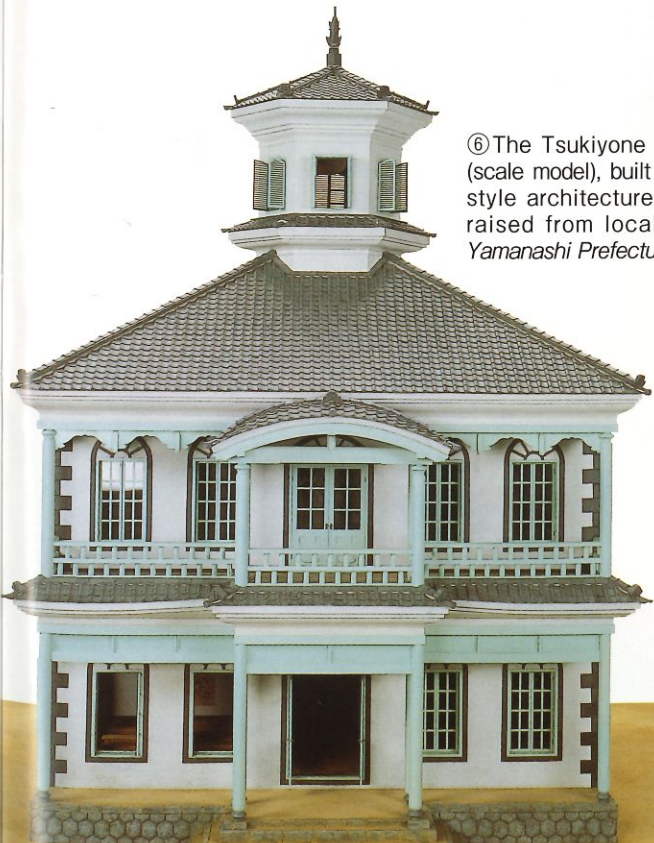
"Tap a close-cropped head, and the sound says *bunmei kaika* (civilization and enlightenment)"



④ A votive image, or *ema*, from 1867, depicting Japanese forces at Shimonoseki in Chōshū as if they were defeating an attack by foreign forces. The foreign bombardment of Shimonoseki in 1863 left the town in ruins; this *ema* must be interpreted as a prayer that Japan would be able to repel the foreigners. *Ishikawa Prefecture. (Taima Jinja)*



⑤ *Poor boys who became famous* (1904), a Japanese translation of Western success stories, and *Teikoku shin risshihen* ("New success tales for the Empire," 1891), a similar collection of Japanese stories. Young Japanese, convinced of the value of studying hard, dreamed of making it big in the larger world.



⑥ The Tsukiyone schoolhouse (scale model), built in a Western style architecture with money raised from local donations. *Yamanashi Prefecture, 1875.*



⑦ *Keikanki*—the Crown of Thorns flag of the "Levellers' Association." The association was founded in 1922 to struggle for equality for people from the historically outcast communities today known as *hisabetsu buraku* ("discriminated communities"). Though legal discrimination against people from these communities was ended by an 1871 decree, the decrees did not end discriminatory attitudes and practices. *20th century. (Matsumoto Ji'ichirō Memorial Hall)*